



SHIAS AND THEIR CREED

[We are Shias and follow Shiaism.]

Q. What is the meaning of 'Shiaism' and who are 'Shias' ?

A. The word "Shia" is derived from the Arabic "Tashayyo" which means "to follow" and "to obey."

We believe 'Hazrat Ali' and his eleven descendants as our 'Imams' and we try to walk in their foot-steps.

According to our belief, we have to obey (1) God, (2) His Prophet, and (3) the 12 Imams or Successors of the Prophet, whose names will be given later on.

Q. When was the Shia-sect formed ?

A. On the demise of our Prophet, the Muslims were split up into two sections, namely : one which believes Ali to be Prophet's Successors and Imam or Religious Head, and another which maintains that the Prophet did not appoint any Successor.

Accordingly, some people of the town of Medina elected Abu Bakr as their Caliph. Abu Bakr himself appointed Omar as his Successor

and the second Caliph, while Omar appointed six persons who were to decide as to who would be the religious Chief after him. As a result Osman was selected as the third Caliph.

In short, the Muslims who regard Ali as their Imam and Religious Chief are called Shias. Thus the birth of our Faith dates from the demise of the Prophet.

Q. Besides our sect, how many other Sects of Muslims are there, and when did they come into existence ?

A. In fact, after the Prophet, the Muslims were split into two Sects, i. e. the Shias of Ali and non-Shias who are now divided into the following four Sects :

- (1) Hanafi—followers of Abu Hanifa (80–151 A. H.)
- (2) Maliki—followers of Malik son of Anas (95–172).
- (3) Shafeyi—followers of Muhammad, son of Idris Shafey (151–204) and
- (4) Hanbali—followers of Ahmad son of Hanbal (164–241).

The details about their lives will be given later on. In the meantime it should be noted that they never existed as sects before 80 A. H.

Q. What is the meaning of **Deen** or **Maz-hab** ?

A. **Deen** or **Maz-hab** is a 'Code of Life' which a Prophet brings us from God. In this way, our **Deen** is Islam, and it concerns our belief and action.

For example, to have belief in the Unity of God and in the Prophet to accept the Quran as a Divine Book, and to have faith in the Last Day of Resurrection or Day of Judgement are called Beliefs.

Likewise Prayer, Fasting, Obedience to parents, Abstinence from lies, Speaking of Truth, etc. are called Actions.

Thus every religion has its two aspects, one is Belief and the other Action. Without Belief there is no **Deen** or Religion, and without Action no religion is perfect.

Q. What do the Shias call their Articles of Faith ?

A. The Shia-Articles of Faith are called the Principles of Belief or the **Roots of Faith** (*Usool-i-Deen*).

Q. What are the Articles of Action ?

A. The Articles of Action are called the **Doctrines of Faith** (*Furoo-i-Deen*).

Q. What and how many are the Articles of Faith ?

A. The Articles of Faith are Five :—

1. **Tauheed**—Unity of God, 2. **Adl**—Justice, 3. **Nabuwat**—Prophethood, 4. **Imamat**—Imamate, and 5. **Qiyamat**—the Day of Judgement.

Q. What and how many are the Doctrines of Faith ?

A. They are Eight :—

1. **Namaz**—Prayer, 2. **Rooza**—Fasting, 3. **Haj**—Pilgrimage, 4. **Jihad**—Holy War, 5. **Khums**—1/5 Tax, 6. **Zakat**—Capital Tax, 7. **Amr-i-bil-marooif**—to be good and persuade others to be good, and 8. **Nahee-az-munkir**—to abstain from evil and prevent others from doing evil.

Q. Give definition of each.

A. I shall first take up **Usool-i-Deen** or Principles of Faith, and then **Furoo-i-Deen** or Doctrines of Faith.

PRINCIPLES OF FAITH (CREED)

A little while ago I said that the Articles of Faith are Five in number. Now the definition of each is as follows :—

UNITY OF GOD (Tauheed) : Every Shia believes that God, the Creator of the World is

One ; He is Eternal ; He is All-Knowing ; He is Almighty ; He is the Creator of everything, and human beings are the master-piece of His Creation. He gave us life, power of reasoning, eyes to see, ears to hear, tongue to speak, and wisdom to know right and wrong. He created everything for our benefit, and He created us to worship Him and to fulfil His Commandments. He is the Creator of the entire Creation, and there is none like Him.

JUSTICE (Adl) : The Shia-belief is that God is Just. He Commands us to be just and forbids us to do injustice. He befriends the just and denies His blessings to the Unjust. He bestows upon us His bounties according to what we deserve.

PROPHETHOOD (Nabuwat) : The Shia-belief is that God has sent Prophets from time to time in every part of the World for the guidance of Humanity. Prophets brought with them only books and Religions as guidance for men. The greatest and last of all the Prophets was our Prophet Muhammad. Through him we received the Holy Quran and the Religion of Islam. Hence he who believes in the Prophet, accepts the Quran as a revealed Book, and follows the dictates of Islam is a Muslim.

IMAMATE (*Imamat*): The Shias believe that the Prophet delivered the Message of God to the Muslims two months before his demise and that they had to accept Ali as the commander of the Faithful and Imam of the Muslims. The Prophet held the hand of Ali and addressed the assembly of the Muslims saying, "After me Ali shall be the Chief of those people, whose Chief I am. Those who regard it as their duty to obey me, shall have likewise to obey Ali." This he did at a place named 'Ghadir' when he was returning from Mecca to Medina.

In the same way Ali appointed Hasan as his successor and so on.

DAY OF JUDGEMENT (*Qiyamat*): This will be a day when all the dead will come to life by the command of God. He who was good and did good in this world, will be rewarded. He who disobeyed God in this world, did not believe in His Prophet, and was unjust to himself and others, will have nothing but perpetual pain. He would surely repent then but it would be of no avail.

These are the Articles of Faith, and it is incumbent upon every Shia Muslim to have belief in them.

Q. What is the number of Prophets sent to mankind?

A. Well, it is said that 1,24,000 Prophets have been sent by God, but we have not been able to verify the accuracy of this figure. This however, can be said, that from the Creation of mankind, Prophets have been sent at all ages and for every Nation. Some of these only have been referred to in the Quran, such as Moses, the Prophet of the Jews and Jesus, the Prophet of the Christians. Later, we propose to give an account of the lives and times of the Prophets in the light of the Quran.

LIFE OF THE PROPHET

Q. Give a short life sketch of our Prophet.

A. Our Prophet Muhammad's father was Abdullah and his mother Amina. He was born in Mecca on the 17th. Rabi-ul-Awwal, 53 B. H. His father Abdullah had died two months before his birth, and his mother expired when he was only six. His grandfather Abdul Muttalib died when he was of eight. After him, his custody and guardianship passed on to his uncle Abu Talib. At the age of 25, he married Khadija, a lady of noble Quraish tribe of Arabia. At the age of 40 he was commanded by God to preach

Islam amongst the people. He worked on at Mecca for 13 years. When his uncle Abu Talib died, his prophetic mission got a set back. People started putting difficulties in his way instead of listening to him. Therefore, as commanded by God, he left Mecca and went to Medina. His migration from Mecca to Medina is called Hijrat. The Muslim era begins from this event in the seventh century of the Christian era (20th, June, 622 A. D.). In this book we shall use this era in place of the Christian era.*

In the first year of the Hijrat, his daughter Fatima was married to Ali.

In the second year of the Hijrat, the infidels of Mecca fought against the Prophet. Upto the seventh Hijrat many incidents took place. In the eighth Hijrat the Prophet conquered Mecca. In the tenth Hijrat the Prophet went to Mecca to perform Haj. While returning from the Haj he reached a place known as Ghadir-e-Khum where he declared Ali as his successor and thereby as the Commander of the Faithfuls after him. Then he returned to Medina. In the eleventh Hijrat, on the 28th of Safar, the Prophet breathed his last after a brief illness, and was buried in his own house.

* A. H. for After Hijrat, and B. H. for Before Hijrat.

The Prophet had several children. By Khadija he had Tayeb, Taher, Qasim and Fatima and a son Ebrahim by Maria, but all, excepting Fatima, had died during the life-time of the Prophet. Thus Prophet's lineage continued through Fatima.

The religion brought by Muhammad is known as Islam and its followers as Muslims. The Holy Book which God sent to us through him is known as the Quran which to this day is as intact as when it was revealed, and it will continue to remain so till the Day of Judgement.

Quran has specially commanded children to obey their parents, not to cause any suffering to them and to take care of them in the same manner as their parents took care of them.

He commanded children to pray for their parents in this way : "God, show mercy to my parents for they were kind and good to me in my upbringing."

Q. According to our belief, how many and who are the Imams after the Prophet of Islam ?

A. We believe in Twelve Imams whose names and short life sketches are given below :—

1. Hazrat Ali.
2. Imam Hasan.

Raz Rauza Najaf
" Madina

3. Imam Hosain. *KARBALA*
4. „ Zainul Abedin. *MADINA*
5. „ Muhammad Baqer.
6. „ Jafar Sadiq.
7. „ Moosa Kazim. *KAZIMAIN*
8. „ Ali Raza. *MASHED*
9. „ Muhammad Taqi. *KAZIMAIN*
10. „ Ali Naqi. *SAMERA*
11. „ Hasan Askari.
12. „ Muhammad Mehdi.

LIVES OF THE IMAMS

The First Imam : HAZRAT ALI. His father was Abu Talib, and mother was Fatima, daughter of Asad. He was born in the Holy Ka'ba at Mecca on the 13th. of Rajab, 26 years before the Hijrat. When he was 13, the Prophet was called to his Divine Mission. Amongst the female, Hazrat Khadija, wife of the Prophet, and amongst the male, Ali, were the first to accept Islam. On the night of his Migration from Mecca to Medina, the Prophet asked Ali to sleep on his bed.

He married Fatima in the first year of the Hijrat.

In all the battles of the Prophet—Badr, Uhod, Khandaq, Khaibar, and the Fall of Mecca—Ali fought valiantly for the Prophet.

When the Prophet died on the 28th. of Safar, 11 A. H., Ali gave him the last bath and performed his burial ceremonies.

After the demise of the Prophet, when the Muslims of Medina, sought for obvious reasons another person instead of Ali as the Successor of the Prophet, he retired to the privacy of his house where he spent his time collecting the Quran and the *Ahadis* (Traditions) of the Prophet. He also carried on a modest cultivation in the outskirts of Medina to keep himself busy.

In 35 A. H. the Muslims slew their Caliph Osman. They were ashamed and repentant of their past behaviour towards Ali and came forward to offer allegiance to him and pledged themselves to obey him. But a few persons left Medina and started anti-Ali propaganda in Mecca. A number of people joined this hostile band. Important among them were Talha, Zubeir, Abdullah, son of Zubair, and Ayesha, daughter of the First Caliph Abu Bakr and third wife of the Prophet, and thus also a step-mother-in-law of Ali.

In the very first year of his Imamate, Ayesha with that band of rebels fought against Ali in Basra. In this fight as she was riding on a camel it is called Jung-e-Jamal or the Battle of the Camel. Being defeated some of the fellow-combatants of Ayesha fled towards Syria and joined Moawiya and some others were killed.

Among these fugitives Merwan, who belonged to the family of Osman, joined Moawiya and again started a war with Ali. As this battle was fought at a place called Siffin, it is known as Jung-e-Siffin. This battle was fought during the second and third years of Ali's Imamate. In the fourth year of his Imamate, i. e. in the years 38-39 A. H. a third hostile group fought with Ali at Nehrawan. This battle is known as Jung-e-Nehrawan. This third party also vanquished and this brought open hostilities to an end.

But these defeated bands hatched a conspiracy which in all probability was backed by Amr b. Aas. Accordingly, one of the defeated rebels, Abdur Rahman, son of Muljim, committed a murderous attack on Ali while he was saying his prayers on the 19th. of Ramazan, 40 A.H. Ali succumbed to the injuries, on the third day. On the 21st

of Ramazan, he breathed his last in Kufa. His sons buried him at Najaf near Kufa (Iraq).

Ali embraced Islam in his childhood and thus he never worshipped any god but Allah. Except Ali, all the Muslims were former idol-worshippers and were converted to Islam later on.

Ali was born in the House of God at Mecca and was killed in the House of God at Kufa.

Did there ever exist a more fortunate and trust-worthy servant of God who was privileged to take his first and last breath in the House of His Lord and Master, the Almighty Allah !

He was Muhammad's cousin, his son-in-law, his vicegerent, his collaborator and a true servant of God and Islam.

Ali was a hero in every battle and was a great help to the Prophet in all difficult situations.

The Shia Muslims believe Ali to be the First Imam while the non-Shia Muslims pay him homage as the Fourth Caliph. Therefore, the Muslims regard those who went against Ali as Kherijites, and rebels.

As said above, Ayesha, Talha, Zubair, Abdullah bin Zubair, Amr Aas, Merwan and Moawiya fought against Ali. Unless they repent

and ask for forgiveness for their sins, we must keep aloof from these persons.

Let us see what is the verdict of history on these persons, in the light of their hostilities towards Ali.

Briefly speaking, after the Prophet the history of Islam does not put on record a better personality than Ali's nor even one as his parallel. Among all the Prophets our Prophet is the greatest, and among the Holy personages, after the Prophet, Ali is the most exalted of all.

The Second Imam : HAZRAT HASAN.

His father was Hazrat Ali and mother Hazrat Fatima. He was born on the 15th. of Ramazan in 3 A. H. at Medina. His grandfather, the Prophet of Islam, died when he was 7, and when he was 37, his father was martyred in Kufa. After performing the last rites, he returned home, and the people of Kufa took him to the mosque. When he had delivered a short speech, all the people swore allegiance to Hazrat Hasan. He was of course also appointed by Hazrat Ali as his Successor.

Hearing this, Moawiya again started his opposition. Imam Hasan sent his army under a chief but Moawiya bribed him over to his side. Imam Hasan sent another army but the chief

of this army also accepted bribes and deserted. Yet another army was sent but the chief of this also yielded to the temptations offered by Moawiya. The soldiers were truly faithful but their chiefs were ungrateful and treacherous. Faced with this situation, Imam Hasan decided to conclude peace with Moawiya.

The terms of the peace were : —

1. That Moawiya would follow the Commandments of the Book of God (Quran) and the Principles of Islam,
2. That he would not molest the Shias of Ali and that he would protect their lives and property,
3. That he would not curse Hazrat Ali, our First Imam and the Fourth Caliph of the non-Muslim, and
4. That he would not nominate his successor after him.

Moawiya accepted and promised to abide by these conditions, but very soon began to dishonour them.

He started opposing the Principles of Islam openly and persecuted the Shias of Ali now and then. He ordered the people to curse our

First Imam and Fourth Caliph of the non-Shia Muslims after their prayers in mosques.

In the end he wanted to nominate his notorious son Yazid as his Successor. But he could not succeed in this because Hazrat Hasan was alive. He contrived to get Imam Hasan poisoned by the daughter of his trusted friend. She was the Imam's wife at that time. Thus Imam Hasan fell a martyr on the 28th. of Safar, 50 A. H. at Medina and was buried there.

Imam Hasan was hospitable and a friend of the poor. He was kind and helpful to the needy. Orphans and the indigent were always seen at his table. He himself suffered every kind of hardship. Moawiya subjected him to great mortifications at all times and places. He abused and ordered others to abuse in his presence his reverend father Hazrat Ali, but Imam Hasan tolerated all these indignities with patience and fortitude. For this he was known as **Haleem** or a man of great forbearance and forgiveness.

To be brief, Imam Hasan forebore till his demise all the indignities and sufferings caused by Moawiya, of his life, who till the very end cursed and abused the Fourth Caliph of the Muslims and our Imam Hazrat Ali.

Now I think our non-Shia Muslims should themselves be able to decide whether their Fourth Caliph Ali or Moawiya who was an enemy of Hazrat Ali and who cursed him even after his death was right and true Muslim.

The Third Imam: HAZRAT HOSAIN.

His father was Hazrat Ali and mother Hazrat Fatima. He was the younger brother of Imam Hasan. He was born on the 3rd of Shaban, 4 A. H. at Medina. He was present with his reverend father at the battles of Jamal, Siffin and Nehrawan.

Like his brother he also acted with patience, forbearance and forgiveness.

In 60 A. H. when Moawiya died in Syria, his characterless and debauch son Yazid succeeded him. No sooner had he ascended the throne than he demanded the allegiance of Imam Hosain through the Governor of Medina. Yazid was a traitor and a bitter enemy of Imam and the Quran. How could Imam Hosain accept such a man as a King of the Muslims, and the Commander of the Faithfuls.

No doubt Imam Hosain was without a friend or a helper, but his material helplessness did not daunt him. Like a champion of Islam he

accepted Yazid's challenge and refused to bow down before him. He abandoned Medina and proceeded towards Mecca openly and by high ways. He stayed there till the 8th. of Zilhijja, 60 A. H. but apprending blood-shed within the holy precincts left for Iraq. In the meantime Yazid had ordered Obaidullah, his Governor at Kufa, to despatch his forces to intercept Imam Hosain. The Imam's party consisted of 72 or a maximum of 120 persons, and about 84 members of his family including women and children. This small group was overtaken by Yazid's army consisting of thousands of blood-thirsty soldiers. Under the order of Yazid's Governor, the water supply of Imam Hosain's camp was cut off in that burning desert of Arabia. Imam Hosain and his kith and kin had no water for three days under the scorching sun. Nevertheless, he faced and fought with Yazid's army with courage and valour.

On the 10th. of Muharram (61 A. H.) with his God fearing band of high sense of morality and sincere lovers of Islam, he gave a gallant fight and amazed the enemies who were proud of their large number. All of them embraced eternal sleep and died a hero's death. Even Ali Asghar, the infant son of Imam Hosain was martyred at the battle-field of Karbala.

In short, Imam Hosain together with all his companions and relations, old and young, (excepting Hazrat Zainul Abedin who was then sick), received martyrdom.

After this cold murder, Imam's wife, sisters, daughters, other females, children and Hazrat Zainul Abedin, totalling 84 were taken as war-prisoners. They were carried through the courts and bazaars of Kufa and despatched to Syria. They brought a commotion over there. When Yazid saw that this was causing resentment among the people and the situation was growing worse, in the horn of delima Yazid released the members of Imam's family, and asked them to go anywhere they liked. With a dejected heart they left Syria for Karbala where they stayed for a few days and then went to Medina.

Imam Hosain and his companions, who suffered persecution and were martyred, left their good deeds to be remembered by the world.

Imam Hosain was generous and kind-hearted. He feared none but God. He faced oppression single-handed at Karbala. He prized Islam, the religion of his grand father and the Quran for his own life and sacrificed himself for the sake of the same. He fought and raised the cry of **الله أكبر** (God is Great).

He killed the enemies of Islam and recited : لا إِلَهَ إِلَّا اللَّهُ (There is no God but Allah). To him it was better to die without water than to live without honour. He preferred to have his head on his enemy's spears and his blood to be shed by the enemy's sword to bow his head before an immoral, irreligious, tyrant and ungodly head. He exclaimed : —

الهي از سر و پیکر گزشتم

O God ! I forgo my head and heart ;

ز عباس و علی اکبر گزشتم

I offer too Abbas and Ali Akbar ;

هم از عون و هم از جعفر گزشتم

O there ! I give my Awn and dear Jafar,

خدا یا از علی اصغر گزشتم

And present little Ali Asghar,

* اغثنی یا غیاث المستغیثین *

Listen to me O ! Refuge of the invocators.

His last words were : —

إِلَهِی صَبْرًا عَلَى بَلَائِكَ رَضًا بِقَضَائِكَ وَتَسْلِيمًا

* لَا مُرِكَ لَا مَعْبُودَ سِوَاكَ *

* يَا غِيَاثَ الْمُسْتَغِيثِينَ *

I am at peace with the sufferings Thou hast sent.

I submit to Thy will. I bow to Thy command.

None but Thou art my Master.

O the (ultimate), Refuge of invocators !

Imam Hosain, the Hero of Karbala and grandson of our Prophet, in his last words taught every Muslim to worship, obey and bow down his head before none but Allah.

Let me summarize Yazid's deeds during the three short years of his rule. Yazid is rightly called the Nero of Islam who caused great harm to Islam and to the true Believers and Servants of Islam during his short regime. The Prophet's descendents were the worst victims of all.

In the first year of his reign he butchered the family of the Prophet. In the second year he carried on plunder and massacre in the Prophet's Medina which was the religious centre of the Muslims, and in the third year he sent his forces to Mecca where his army desecrated the Holy Ka'ba and devastated the city of Mecca. About this time Yazid died of cancer in Syria. He will be remembered for his evil deeds for all times to come.

Dear young fellow ! In the foregoing lines I have briefly narrated the Golden Deeds of Imam Hosain and the Black Deeds of Yazid. Now you yourselves decide who should be your hero and whose ideals you should follow. You will certainly try to be like those little soldiers of Karbala. You have to be brave like Awn (aged 8), Jafar (9), Abdullah (10), Qasim (13), and Ali Asghar, only an infant. Hold fast to truth. Hate tyrants and tyrannies, and always be ready to fight against them. Keep the memory of the above little soldiers always fresh. Achieve prosperity so that your name may also be remembered with kind words in this world.

The Fourth Imam : HAZRAT ZAINUL-ABEDIN. His father was Hazrat Hosain and his mother Shahr Banu, an Iranian princess. He was born on the 5th. of Shaban in 38 A. H. at Medina. On the 10th. day of Muharram, 61 A. H. he was 23 years old. Imam Hosain had appointed him his successor, and after his martyrdom Imam Zainul-Abedin became our next Imam.

On the 10th. of Muharram he was seriously ill. In spite of his ailing condition, Omar, son of Sa'd, the Commander-in-Chief of Yazid's

army arrested him and sent him and the members of Imam Hosain's family to Kufa and Syria. In Syria, after having obtained Yazid's permission with difficulty, he ascended the pulpit on one Friday. In his famous sermon (خطبه) on this occasion, he narrated the oppressions of Yazid. Then he introduced himself to the people of Syria saying : "I am the grandson of the Prophet Muhammad and of Hazrat Ali. I hail from Hedjaz and every part of Mecca is fuily known to me. I am the son of that person who was martyred while thirsty by Yazid's orders. I am the son of that martyr, the members of whose household were taken captives and were marched through streets and towns."

Then he addressed Yazid : "You call yourself Caliph of the Muslims. Just tell me what will be your explanation to the Prophet on the Day of Judgement for this evil deed ?"

This sermon stirred the people of Syria, and it was feared that a civil war would result. Thus Yazid was compelled to set free Imam Zainul-Abedin and the members of his family. The Imam returned to Medina and spent about 40 years in silence. During this period he frequently related the incidents of Karbala and always

wept at its remembrance. At last on the 25th. of Muharram in 95 A. H. he was poisoned to death in Medina, and was buried there by the side of his uncle.

Imam Zainul-Abedin had many fine qualities and virtues of head and heart. From his father he had inherited the distinctive traits of the Arab and Hashimite tribe, and from his mother he had imbibed the nobility of the Iranian Royal Family. He devoted his whole life to prayer and worship. Hence he was given the title of Zainul-Abedin, i. e., the Ornament of the Pious. His unique devotion to prayer has given us an example to strive for. A collection of his prayers is extant. It is known as 'Sahifa-i-Sajjadia' and there is already an English translation of it.

My dear young Reader! Study this translation and see how our Imam has taught us to pray for our parents. The Imam says: "O Lord, reward them for bringing me up and loving me and guard them as they guarded me in my infancy" The gist of his prayer is—O God, my father suffered hardships for my sake. He worked for his life and brought me up and educated me. He taught me to be good and kind. O God, my mother nursed and nourished me. She watched me by my bed side. She helped me to

walk. She gave me every comfort. My parents were indulgent towards me. I cannot repay their kindness. O God, shower Thy blessings upon them and recompense them for their good deeds.

The Fifth Imam: HAZRAT MUHAMMAD BAQUER. His father was Imam Zainul Abedin and his mother Fatima, the daughter of Imam Hasan. He was born at Medina on the 1st of Rajab in 57 A. H. At the tragedy of Karbala he was about four years old only.

The major part of our religious knowledge is derived from him. He taught the Commandments of Islam and the Commentaries of the Quran, and was thus called 'Baquer' which means "one who expounds or analyses".

The anti-Shias were against him and they succeeded in getting him poisoned by the Omayyade Ruler. He died in Medina in 114 A. H. and was buried there near his reverend father.

Most of the Articles of Belief and the Principles of Religion were handed down to us by him and his son Jafar Sadiq, the Sixth Imam.

The Sixth Imam: HAZRAT JAFAR SADIQ. His father was Imam Muhammad Baquer and his mother Omme-Farwah. He was

born at Medina on the 17th. of Rabi-ul-Awwal in 83 A. H. He graced the sacred office of Immamate after his father. During the early period of his office the Omayyade Dynasty (40—132 A. H.) suffered a complete downfall.

Then he got ample opportunities to propagate Islam. He dealt with the Principles and the Doctrines of Islam, with sociology, with the Commentaries of the Quran and with numerous other subjects.

When Mansur the Second Abbaside Caliph, came to the throne he began to persecute the Imam. In the end he had him poisoned.

The Seventh Imam : HAZRAT MOOSA KAZIM. His father was Imam Jafar Sadiq and his mother was Hamida. He was born at Abwa, near Medina, on the 17th of Safar in 128 A. H.

During his Imamate, Haroon was the Fifth Abbaside ruler. This ruler was jealous of the Imam's piety, learning and religious status. He took the Imam under custody while he was offering his prayers in the Prophet's mosque, and kept him in the prison at the capital city of Baghdad.

The Imam passed 4—7 years in this prison and devoted most of his time, both day and night,

in the worship of God. In the end, the cruel Haroon got the Imam poisoned in the same prison. The Imam died on the 25th. of Rajab in 183 A. H. and was buried near Baghdad.

This Imam avers that a true Muslim cannot be dishonest, stingy or a liar. The sign of a true Shia is that he is always truthful, trustworthy, hospitable and generous.

The Eighth Imam : HAZRAT ALI RAZA. His father was Imam Moosa Kazim and his mother Najma. He was born on the 15th. of Zilqad in 151 A. H. at Medina.

As stated above Haroon ill-treated Imam Moosa Kazim. When he died, his second son Mamun became the Seventh Abbaside Caliph. In order to efface the blot from his father's skirt, he sent for Imam Moosa Kazim's son, Imam Raza, from Medina to Khorasan in Iran. Then he proclaimed him as his Heir-Apparent. But how far Mamun was honest and sincere in doing so is evident from his subsequent behaviour. Obviously he had acted with treacherous motives, because the same Mamun got his Heir-Apparent, the Imam, poisoned. The Imam died in Khorasan on the 29th of Safar in 202 A. H. and was buried there.

The Ninth Imam : HAZRAT MUHAMMAD TAQI. He was the son of Imam Ali Raza. His mother was Sabiha. He was born at Medina on the 1st. of Rajab in 195 A. H. At the death of Imam Raza he was but a small child. For this reason some misguided Shias failed to understand how could a child of such a tender age become an Imam. The question was brought to the notice of the Imam also. The Imam said : "Imamate and Prophethood are God's gifts. He can bestow it upon whomsoever He desires." Accordingly God has said about Jesus in the Quran that he bestowed Prophethood upon him in his childhood. Jesus himself said in his childhood. "I am the Servant of God. He gave me the Book and made me a Prophet." The Imam further added : "If, according to the Quran, Jesus can be a Messenger of God, I can also be a guide of Mankind by appointment from God."

The Imam was married to a daughter of Mamun, that very Abbaside Caliph who was the murderer of the Imam's father. The daughter of such a person could be no more than an enemy in disguise. She gave poison to the Imam at the instance of Motasim, the Eighth Abbaside

Caliph. The Imam died at Baghdad on the last day of Zilqad in 220 A. H. and was buried near the grave of his grandfather, Imam Moosa Kazim. Now this place is called Kaziman.

Imam Taqi was the youngest of all Imams. At the time of his demise he was only 25 years old.

The Tenth Imam : HAZRAT ALI NAQI. He was the son of Imam Muhammad Taqi. His mother was Sama'nah. He was born on the 2nd. of Rajab, 214 A. H. at Medina.

Shortly after his assuming the Imamate on the demise of his reverend father, the Imam was called by Mutawakkil, the tenth Abbaside Caliph. At that time Mutawakkil's capital was Samera, now a town of Iraq. The said Caliph was cruel and characterless like Yazid and was an enemy of the Ahle-Bait or the Prophet's Family. He behaved in the same way as Yazid had done. He caused much suffering to the Imam. He ordered the desecration of Imam Hosain's tomb at Karbala. Mutawakkil was killed by his own slaves. His son Motaz succeeded him. He stepped into the shoes of his characterless father under whose orders Imam Naqi was poisoned. The Imam died on the 28th. of Jamadi-Sanif

in 254 A. H. at Samera and was buried in his own house.

The Eleventh Imam : HAZRAT HASAN ASKARI. His father was Imam Ali Naqi and mother Sausan. He was born on the 10th of Rabi-us-Sani, 230 A. H. at Medina. He was known by the name of Askari because he had passed the major portion of his life at Samera. At that time Samera was divided into two parts—the City and the Cantonement or Askariya. As the Imam lived in the area of Askaria, he became famous by the name of Askariya.

Like his forefathers he was also reputed for his learning and excellent virtues.

Mutamid, who was the Caliph of the time, feared that the Imam would capture the hearts of the people. Therefore, this Imam was also poisoned like his forefathers. He died on the 8th of Rabi-ul-Awwal, in 260 A. H. at Samera and was buried there in his own house near his father.

During his life-time he had proclaimed his son as successor to the Imamate. According to the Shia belief, this son of Imam Askari was the last Imam. All the previous Imams had mentioned the name of this 12th. Imam in their respective

times, and testified that he would be the 12th. Imam and the last successor of the Prophet.

As no Prophet would follow our Prophet, similarly no other Imam would follow this 12th. Imam. If there ever appeared a claimant to the Imamate after this, he would only be an impostor.

The Twelfth Imam : HAZRAT MAHDI SAAHIBUZ ZAMAN.

Our last Imam Muhammed Mahdi is the son of Imam Hasan Askari. His mother was Nargis. He was born at Samera on the 15th. Shaban in 255 A. H.

From his very birth Mutamid longed to put his life to an end. But God became the Protector of the Imam. He wished to keep this Imam alive and save so that he may fill our earth with Justice ; spread Islam all over the world that there may not be supremacy of any religion but of Islam ; that no deity be worshipped but God, the All-Powerful ; that no law have place in this world but the law of Quran.

Therefore, the 12th. and the last Imam is alive and is like the Quran which is the last Divine Book.

Let us pray to God to make us the true followers and obedient servants of the Imams and

enable us to derive knowledge from their learning, and to walk in their footsteps.

DOCTRINES OF FAITH (CREED)

We know that the Articles of Action are called the Doctrines of Faith. They are eight in number.

First : PRAYER. It is obligatory upon every Muslim—male or female—to offer prayers five times a day, viz—

1. *Subh* : 2 Rakats—from Dawn to Sunrise.
2. *Zohr* : 4 Rakats—from Noon to a short while before sunset.
3. *Asr* : 4 Rakats—after Zohr to Sunset.
4. *Maghrib* : 3 Rakats—after Sunset to a short while before midnight.
5. *Esha* : 4 Rakats—after the Maghrib prayer to midnight.

Note :—While on journey of 26 miles or more Zohr, Asr and Esha prayers are said in two Rakats each as in the Subh prayer instead of the usual 4 Rakats.

Q. What do you understand by Rakat ?

A. Rakat means part. In each Rakat we recite Sura-i-Al-Hamd once and Sura-i-Tauheed, once ; and perform Ruku (bending) once, and then 2 Sijdahs or prostrations, and thus by two Rakats of Subh prayer, it is meant that it has two such parts.

Q. Are there other compulsory prayers besides the above five prayers ?

A. Yes, there are others also. They are :—

1. Namaz-i-Ayat, 2 Rakats at the time of Solar and Lunar eclipses, and earthquakes.
2. Eid-Prayers, 2 Rakats each on Eid ul-Fitr and Eid-ul-Azha Days.
3. Friday-Prayers, 2 Rakats on Friday in a mosque instead of the Zohr-Prayer.
4. Tawaf-Prayer, 2 Rakats on the occasion of Pilgrimage.
5. Funeral-Prayer (Namaz-i-Maiyat or Janaza), a prayer for a dead Muslim after bathing his corpse.

For convenience let me tabulate the compulsory prayers as follows :—

1. Daily — 5 times.
2. Weekly — Once.

3. Annual — Twice.
4. Occasional — Namaz-i-Ayat.
5. Life — Funeral Prayer.
6. Tawaf — at Haj.

Prayer is the pillar of Islam ; it is the sign of piety ; it is a legacy of the Prophet and the first testimonial of a Muslim.

Our Third Imam Hazrat Hossain suffered martyrdom for the cause of prayer. The advice of our Imam to us, the Shias, is to say prayers regularly and punctually as a daily routine of our lives, and it is the best way of keeping Imam Hossain's memory fresh.

Young Readers ! In order to develop good habits it is essential for you to get into the habit of saying prayers. It is the duty of your parents to say their prayers and also to teach you the same and to see that you say the prayers regularly.

Second : FASTING. It is the duty of every Muslim to fast for the whole month of Ramazan. The duration of each fast is from Dawn (the first streak of light in the horizon) to a little after sun-set, and during this period no food or drink is to be taken.

Q. Name the articles from which we have to abstain while fasting.

A. During Fasting 12 things are prohibited, e. g. :—

(1) Food, (2) Drink, (3) Ascribing baseless things to God and the Prophet, (4) Backbitting a Muslim, and so on.

Third : ZAKAT. (Religious Tax).

Q. On whom and when is Zakat obligatory ?

A. There are two kinds of Zakat.

One is **Fitra** (Capital Tax) which is compulsory on every Muslim on the first day of **Shawwal** i. e., on the occasion of **Eid-ul-Fitr**. Every Muslim whose annual income is in excess of his expenses must pay Zakat for himself and for all the members of his family and his dependants. For each person he has to give about $3\frac{1}{4}$ seers of wheat, barley, rice, milk, raisin, dates or their equivalent in cash.

Another is **Zakat-i-Mal** (Capital Tax). This Zakat is compulsory for those who have a specific quantity of the following :—

Wheat, Barley, Dates, Raisin, Gold and Silver coins or Currency Notes, Cows, Sheeps and Camel.

Q. Who should receive these two kinds of Zakat?

A. These are to be given to :—

- (i) The poors who cannot earn their livelihood such as the blind, the lame and the maimed persons.
- (ii) The poors who can earn but whose incomes are not sufficient for them.
- (iii) Persons who are in debt and whose earnings are not sufficient to pay off their debts.
- (iv) Those who collect Zakat.
- (v) The slaves who seek to pay for their freedom.
- (vi) The new converts to Islam so that if their faith is wavering, it will help in strengthening it.
- (vii) The wayfarer or traveller who falls short of funds to meet his expenses or to pay for his journey up to his destination.
- (viii) Every venture which is in the name of God for the welfare of the Islamic State and for the comfort and convenience of the Muslims in particular, and other people in general, such as the construction of a bridge, hospital, musafirkhana

(refuge for the wayfarer), school, water supply, sanitation, etc. etc.

Fourth : KHUMS.

Q. What is the meaning of Khums?

A. Khums is also a Religious Tax. It is 1/5th of Income.

Q. Name the things on which this 1/5th tax must be paid.

A. These are seven :—

- (i) Treasure troves, i. e. buried wealth—Gold or Silver coins.
- (ii) Minerals Coal, Oil and every precious article from mines.
- (iii) Booty or spoils of war such as arms, ammunition etc.
- (iv) Land which a non-Muslim buys from a Muslim. In addition to the price, the non-Muslim has to pay 1/5th to the Islamic Exchequer, i. e. Bait-ul-Mal.
- (v) Income from Trade.
- (vi) Lawful commodity mixed up with unlawful articles in such a way that it is not possible to separate them.
- (vii) Pearls or other articles of trade extracted from water.

From the above 7 items, the cost and expenses are to be deducted and on the remainder Khums is to be paid.

The Khums is in fact an Islamic Income tax.

My dear reader ! It is like the super tax of the present time. In modern times Income-tax rates goes upto 80% of the income, even more but under the Principles of Islamic Income tax, the percentage of tax does not go beyond 20% irrespective of the amount of income.

Q. Who are entitled to get Khums ?

A. This 1/5th is divided into 6 parts. Three parts go to God, the Prophet and the Imams or, in the present times, to the Chancellor of the Shia University who is called the Mujtahid-i-Azam. He is to spend it on the welfare of the community.

The remaining 3 parts are given to (1) needy Syeds who cannot earn or whose earnings are insufficient, (2) a Syed traveller who has no expenses to complete his journey and (3) Syed orphans.

It should, however, be noted that it is forbidden for a Syed to receive any kind of Zakat from non-Syed.

Q. Who is a Syed ?

A. Syeds are those whose ancestry from the side of both parents or from the father alone is traced to Hazrat Ali and Hazrat Fatima.

Fifth : JIHAD.

Q. What is the meaning of Jihad and on whom is it incumbent ?

A. Literally Jihad means 'to attempt or endeavour' but in its present context it means Holy War. Every able-bodied Muslim, who has no legitimate excuse, has to keep himself ready to volunteer his services for the defence of the Islamic State. A joint resistance must be made to drive out the enemy. The life, property and honour of Muslims must be safeguarded from the hands of non Muslim enemies. This Jihad is defensive. The other kind of Jihad is offensive which is obligatory on every Muslim in the time of an Imam for the enforcement of Justice. Such Jihad is subject to the following conditions :—

The beauties and principles of Islam are to be explained to the people with reasonable arguments so that a non-Muslim will either (a) embrace or (b) reject on rational grounds or (c) if he fails in this, he will have to accept the Islamic form of

Government and will have to pay a special tax called Jazia or Poll, and remain a citizen of the State. If he is not willing to do so, a Jihad is to be waged against him.

We can now appreciate how Holy is such a War or Jihad! Nobody ever presented his creed to others in such a just and peaceful manner.

Sixth : HAJ.

Q. What is the meaning of Haj and on whom is it obligatory ?

A. Haj means to make a Pilgrimage to Ka'ba which is the centre of Islam in Mecca. This Pilgrimage is obligatory on every Muslim who can afford to pay his passage to and from Mecca and who, on his return, can continue his occupation. It is obligatory to perform this pilgrimage at least once in a life-time.

Q. In which month is the Pilgrimage made ?

A. All the formalities are completed in one week from the 7th to 14th of Zil-hijja.

Seventh : AMR-I-BEL-MAROOF.

Q. Give the meaning and some examples of this Doctrine of Islam.

A. Amr-i bel Maroof means, a thing enjoined, i. e. to do good and persuade others to do good.

It is the duty of every Muslim to say his prayers, to fast, to tell the truth, to respect people, to help poors, to safeguard a trust, and to serve the Islamic State. Then he has to persuade others to do all the above things.

Eighth : NAHI-AZ-MUNKIR.

Q. Give the meaning and a few examples of this Doctrine.

A. Nahi-az-Munkir means, thing forbidden. It is the duty of every Muslim to abstain from telling lies, from backbitting others, from ridiculing religion, and from committing fraud. Then he has to advise others to abstain from committing the above sins and crimes.

In short, the duty of every true Shia Muslim is to say his prayers, observe fasting, pay Zakat and Khums, perform Haj and obey his Prophet and Imams.

If a Shia does not follow the Doctrines of the Creed and yet calls himself a Shia, he is not true to his faith.

If we love and revere the Prophet and the Imams, we have to obey them, and be a friend to their friends and an enemy to their enemies. These are known as Tawalla and Tabarra respectively.

Rabi-ul-Awwal

1st or 8th : Imam Hasan Askari was martyred.

4th : The Prophet reached Medina. In fact this is the first month of the Muslim Calendar. It was Omar, the second Caliph, who put it back after the usage of the pre-Islamic Arabs and enforced Muharram as the First Month.

9th : Our Twelfth Imam became the chief of the Muslims. On this day the Divine Crown of Imamate was placed on his head. As the Imam is still alive, it will be in the fitness of things for every Shia to respect this day and make it occasion of rejoicing. In fact this day is the day of Coronation of the Twelfth Imam and so it should be observed as a great day of rejoicing.

Apart from this, according to some Shia Historians, Omar son of Sa'd, Commander in-Chief of Yazid's army at Karbala, was killed by Mukhtar.

13th : Death of Yazid. This day should have been a day of great rejoicing for the Muslims.

17th : Birthday of our Prophet, and the Sixth Imam Jafar Sadiq.

Rabi-us-San

10th : Birthday of Imam Hasan Askari.

Jamadi-ul-Awwal

13th, 14th and 15th : Days of mourning due to the death of Hazrat Fatima Zahra, the daughter of our Prophet.

Jamadi-us-Sani

20th : Birthday of Hazrat Fatima Zahra.

Rajab

1st or end of Jamadi-us-Sani : Death of Imam Muhammad Baqer.

2nd Birthday of Imam Ali Naqi.

10th : Birthday of our Ninth Imam Hazrat Muhammad Taqi.

13th : Birthday of Hazrat Ali.

25th : Martyrdom of Seventh Imam Moosa Kazim.

27th : The day of our Prophet's call to Divine Mission. On this day he received the commands of God to call mankind to Him through Islam.

Shaban

3rd : Birthday of Imam Hosain.

5th : Birthday of Imam Zainul Abedin.

15th : Birthday of the Twelfth Imam.

Ramazán

In this month (in 2 A. H.) Fasting was enjoined upon the Muslims.

Our Holy Book was revealed to the Prophet in this month.

15th : Birthday of Imam Hasan.

19th : Hazrat Ali received injuries at the hands of Abdur Rahman while the Imam was saying his morning prayers in the Mosque at Kufa in Iraq.

21st : The day of Hazrat Ali's martyrdom.

23rd : The most probable day on which the Quran was revealed.

Note :— The first light of Revelation shone on the 23rd of Ramazan while on the 27th of the following Rajab, the Prophet was commanded to preach.

Shawwal

Eid-ul-Fitr is celebrated on the first day. This the day for saying the Eid prayer and for rejoicing.

10th (1346 A.H.) : The domes and tombs of our 4 Imams were razed to the ground by the order of Ibne Saud, the King of Saudi Arabia.

This action has injured the feelings of the entire Shia World.

25th : Martyrdom of Imam Jafar Sadiq.

Zilhaj

8th : Imam Hosain left Mecca for Karbala.

9th : First day of Pilgrimage (Arafat), and of the martyrdom of Hazrat Muslim who was sent by Imam Hosain to Kufa as his representative.

10th Day of Eid-ul-Azha, sacrifice and rejoicing.

17th : Osman, the third Caliph was murdered by Muslims, and on the 18th the people paid the long deferred homage and allegiance to Hazrat Ali.

18th : Hazrat Ali's Imamate was declared on this day. This day is called Eid-i Ghadir. It is desirable to celebrate on this occasion.

20th : Marriage of Hazrat Ali with Hazrat Fatima.

26th : Omar, the second Caliph was stabbed and he succumbed to the injury after three days on the 29th.

30th : Death of Imam Muhammed Taqui.

Ramazan

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LIFE OF HAZRAT FATIMA

Here I give a brief life-sketch of Hazrat Fatima Zahra.

Her father is our Prophet Muhammad, and her mother Hazrat Khadija. She was born at Mecca about 3 or 5 B. H.

In the First Year of the Hijrah she was married to Hazrat Ali. Their children were Imam Hasan, Imam Hosain, Zainab and Ommeh-Kulsum.

In the 11th year of the Hijrah, she was in family way and the Prophet had foretold that the issue would be a male child and he should be named "Mohsin".

When the Prophet died some unpleasant incident occurred. A door fell upon her which caused abortion. Hazrat Fatima became ill. She expired at Medina in 11 A. H., some 75 or 95 days after the demise of the Prophet, and was buried there.

She was the pet child of the Prophet and he not only loved but respected her. The Prophet used to say : "My daughter Fatima is the ideal of Womanhood to the World".

From the above one can imagine what respect good girls and women had in the eyes of the Prophet.

Hazrat Fatima occupies a unique position. She is the daughter of the Prophet of Islam. She is the devoted wife of Hazrat Ali the vicegerent of the Prophet of Allah. She is the mother of Imam Hasan and Imam Hosain to be sacrificed himself for the sake of the Religion of Islam. It was her daughter who, while in captivity, narrated the oppressions of Yazid in the bazaars of Kufa and Syria. It was her husband who was the vicegerent and helper of our Prophet, and it was her father who became our Guide and Prophet.

In short, her male relations were a model for men, and her female relations a model for women.

IDEALISM OF SHIAISM

(An Important Prayer of
Imam Zainul Abedin)

Before concluding our discussion on Shiaism and Shia I like to reproduce here one prayer of Imam Zainul Abedin together with its translation. This prayer is sufficient to throw light on the religious belief, moral code and fundamental principles of Shiaism. In separate paras Imam has beautifully set in the jewels of perfect ideas

which are guide to our socio-religious life. It imparts the doctrine of Amr-bil-MarooF and Nehi-az-Munkir. It leads us to the golden principle of "Live and let live", "Forgive and For- take", and so on.

He prayeth for excellence in morals
and conduct.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

O Lord ! bless
Mohammad and his Aal
(family), and advance
my faith to the greatest
perfection. And let my
belief be the most excel-
lent of beliefs. And
cause my motive to be
the best of resolutions
and my conduct the best
of actions.

O Lord ! prosper
my good resolutions, and
establish my belief in

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَاٰلِهٖ وَبَلِّغْ بِاِيْمَانِي
اَكْمَلَ اِيْمَانٍ . وَاجْعَلْ
يَقِيْنِيْ اَفْضَلَ اِيْقِيْنٍ .
وَاجْعَلْ نِيَّتِيْ اِلَى
اَحْسَنِ النِّيَّاتِ وَبِعَمَلِيْ
اِلَى اَحْسَنِ الْاَعْمَالِ .
اَللّٰهُمَّ وَفِّرْ بِلَطْفِكَ نِيَّتِيْ
وَصَحِّحْ بِمَا عِنْدَكَ يَقِيْنِيْ

Thee. And preform with Thy power what has become corrupted in me. (1)

O Lord! bless Mohammad and his Aal (family), and grant to satisfy me in that, the care for which keeps me engaged. And cause me perform these deeds concerning which Thou wilt question me **To-morrow**. And let my days be spent in that work for which Thou hast created me, and make me independent and provide me amply with the sustenance. And do not let me be tempted by arrogance (caused by wealth). And let me be honoured, but do not let me fall a prey to pride. And cause

وَاسْتَصْلِحْ بِقُدْرَتِكَ
مَا فَسَدَ مِنِّي - (١)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَالْأَلَةِ وَانْغِنِي مَا يَشْغَلُنِي
الْاهْتِمَامَ بِهِ وَاسْتَعْمِلْنِي
بِمَا تَسْأَلُنِي فِدَا عَنْهُ -
وَاسْتَغْرِغْ أَيَّامِي فِيْمَا
خَلَقْتَنِي لَهُ - وَاغْنِنِي
وَتَوَسَّعْ عَلَيَّ فِي رِزْقِكَ -
وَلَا تَفْتِنَنِي بِالنَّظَرِ -
وَاعِزَّنِي وَلَا تَبْتَلِيَنِي
بِالْكِبَرِ - وَعَبِّدْنِي وَلَا
تَفْسِدْ عِبَادَتِي بِالْعَجَبِ

me to adore Thee, and do not let my adoration be spoilt with conceit. And issue from my hands good to mankind and do not let it be undone with reproaches. And give me excellent morals and save from boasting. (2)

O Lord! bless Mohammad and his Aal (family) and do not exalt me to any rank among men, unless Thou hast lowered me to an equal degree, in my own sight. And create for me no outward respect, unless Thou hast created for me an equal amount of humiliation in my spirit. (3)

وَأَجْرِ لِلنَّاسِ عَلَى يَدَيَّ
الْخَيْرَ - وَلَا تَمْحَقْهُ
بِالْمَنِّ - وَهَبْ لِي مَعَالِيَ
الْأَخْلَاقِ وَأَعِصِنِي مِنَ
الْفَخْرِ - (٢)

اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَالْأَلَةِ وَلَا تَرْفَعْنِي
فِي النَّاسِ دَرَجَةً إِلَّا
حَطَّطْتَنِي عِنْدَ نَفْسِي
مِثْلَهَا - وَلَا تُحَدِّثْ لِي
عِزًّا ظَاهِرًا إِلَّا أَحَدَّدْتَ
لِي ذِلَّةً بَاطِنَةً عِنْدَ نَفْسِي
بِقُدْرَتِهَا - (٣)

O Lord! bless
 Mohammad and his Aal
 (family) and favour me
 with a righteous direc-
 tion which I may not
 change (for another)
 and a right path from
 which I may not doubt.
 And let me live as long
 as my life is useful in
 serving Thee. So when
 my life becomes a
 pasture to Satan be
 pleased to call me back
 to Thee: before Thy
 wrath advanceth towards
 me or Thy anger is
 fixed on me.

O Lord! leave in
 me no culpable habit
 unreformed and no

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِ مُحَمَّدٍ وَتَعَنَّنِي
 بِهُدَى صَالِحٍ لَا اسْتَبْدِلُ
 بِهِ وَطَرِيقَةَ حَقٍّ لَا أَزِيغُ
 مِنْهَا وَنَيْتَهُ رُشْدٍ لَا أَشُكُ
 فِيهَا وَعَمِّرْنِي مَا كَانَ
 عَمْرِي بِذِلَّةٍ فِي طَاعَتِكَ
 فَإِذَا كَانَ عَمْرِي مَرْتَعًا
 لِلشَّيْطَانِ فَاقْبِضْنِي إِلَيْكَ
 قَبْلَ أَنْ يَسْبِقَ مَقْتُكَ
 إِلَيَّ أَوْ يَسْتَحْكِمَ غَضَبُكَ
 عَلَيَّ -

اللَّهُمَّ لَا تَدْعَ خَصْلَةً
 رَابِيَةً مِنِّي إِلَّا أَصْلَحْتَهَا

blame-worthy blemish
 unamended, and no
 imperfect excellence
 without bringing it to
 perfection. (4)

O Lord! bless
 Mohammad and his Aal
 (family) and substitute
 in me love in place of
 the enmity of the hos-
 tile and friendship for
 envy of the rebellious,
 and confidence for dis-
 trust of the virtuous,
 and kindness for the
 hatred of those that are
 near, and benevolence
 to kindness for their
 disobedience: and
 assistance for desertion
 of the near (relation):
 and sincerity of regard

وَلَا عَائِبَةً أُرْتَبِّ بِهَا إِلَّا
 حَسَنَتَهَا وَلَا أَكْرَمَةً فِي
 نَاقِصَةٍ إِلَّا أَتَمَمْتُهَا - (٤)
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِ مُحَمَّدٍ وَأَبْدِلْنِي
 مِنْ بَغْضَةِ أَهْلِ الشَّنَانِ
 الْمُحِبَّةِ وَمِنْ حَسَدِ أَهْلِ
 الْبَغْيِ الْمَوَدَّةَ وَمِنْ ظَنَّةِ
 أَهْلِ الصَّلَاحِ الثَّقَةَ - وَمِنْ
 عَدَاوَةِ الْأَدْنَهَيْنِ الْوَلَايَةَ -
 وَمِنْ ذَوِي الْأَرْحَامِ
 الْمُبَرَّةَ - وَمِنْ خِذْلَانِ
 الْأَقْرَبِينَ النَّصْرَةَ - وَمِنْ

for the love of the ceremoniously polite, and, good behaviour for the repulsion of associates, and sweetness of peace for the bitterness of fear of tyrants. (5)

O Lord ! bless Mohammad and his Aal (family), and let me have power over him who has oppressed me, and an argument against him who quarrelled with me and victory over him who bore me ill-will.

And grant me an artifice against him who deceived me, and power over him who overpowered me, and make

حُبِّ الْمَذَارِينِ تَصِحِّبِهِ
الْمَقَّةَ - وَمِنْ رَدِّ
الْمَلَابِسِينَ كَرَمِ الْعِشْرَةِ -
وَمِنْ مَرَارَةِ خَوْفِ
الظَّالِمِينَ حَلَاوَةِ
الْأَمْنَةِ - (٥)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَالِئِهِ وَاجْعَلْ لِي يَدًا
عَلَى مَنْ ظَلَمَنِي وَلِسَانًا
عَلَى مَنْ خَاَصَمَنِي وَظَفَرًا
بِمَنْ عَانَدَنِي - وَهَبْ لِي
مَكْرًا عَلَى مَنْ كَايَدَنِي -
وَقُدْرَةً عَلَى مَنْ اضْطَهَدَنِي

false the charge of him who impeached me, and relieve from him who threatened me.

And give me to obey him who directed me to the right path and follow him who guided me (to it). (6)

O Lord ! bless Mohammad and his Aal (family) and give me grace that I may behave with sincere goodwill to him who was insincere to me, and reward with goodness him who forsook me, and repay bounteously him who disappointed me, and compensate with reunion him who separated me from him and make me to differ from him who did backbite me by speaking well of him; and to return thanks for good and overlook evil. (7)

وَتَكْذِيبًا لِمَنْ أَقْصَبَنِي -
وَسَلَامَةً مِمَّنْ تَوَعَّدَنِي
وَوَفْقَنِي لَطَاعَةَ مَنْ
سَدَّدَنِي وَتَتَابِعَةَ مَنْ
أَرْشَدَنِي - (٦)
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَالِئِهِ - وَسَدِّدْنِي لِأَنَّ
أَعَارِضَ مَنْ غَشَّيَنِي بِالْمُضْهِمِ
وَأَجْزِي مَنْ هَجَرَنِي
بِالْبَرِّ - وَأُخَالِفَ مَنْ
أَغْتَابَنِي إِلَى حُسْنِ
الذِّكْرِ - وَأَنْ أَشْكُرَ الْكَسْفَةَ
وَأَغْضَى عَنِ السَّيِّئَةِ - (٧)

O Lord! bless
 Mohammad and his Aal
 (family) and adorn me
 with the qualities of the
 righteous and clothe me
 with the dress of the
 pious in spreading
 justice and restraining
 anger and quenching
 the fire of illwill and
 reuniting the scattered
 and making up the
 differences between
 men, and publishing
 goodness and hiding
 blemishes and lenience
 of temper and bending
 the knee of humility
 and beauty of conduct,
 calmness of disposi-
 tion and agreeableness

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ وَحَلِّنِي تَحْلِيَةً
 الصَّالِحِينَ - وَالْبَسْنِي زِيَّةَ
 الْمُتَّقِينَ فِي بَسْطِ الْعَدْلِ
 وَكُظْمِ الْغَيْظِ وَإِطْفَاءِ
 الْغَائِرَةِ - وَفَمِّ أَهْلِ
 الْفِرْقَةِ وَإِصْلَاحِ ذَاتِ
 الْبَيْنِ وَإِفْشَاءِ الْعَارِفَةِ
 وَسِتْرِ الْعَائِبَةِ - وَلَبِّنِ
 الْعَرِيكَةَ - وَخَفْضِ
 الْجَنَاحِ وَحُسْنِ السَّيْرِ
 وَسُكُونِ الرِّيحِ وَطَيْبِ
 الْمُخَالَغَةِ - وَالسَّبْقِ

(social) intercourse,
 and advancing towards
 excellence; and adopt-
 ing generosity and for-
 bearing rebuke and
 showing kindness to the
 unworthy; and speak-
 ing the truth though
 difficult and under-
 rating personal good
 however great, of words
 or deeds; and over-
 estimating personal
 evil, however small, of
 speech or act.

And grant the ful-
 filment of these wishes
 along with continual
 worship of Thee and
 attachment to the
 community of the faith-
 ful and let me withdraw
 from those who start

إِلَى الْفَضِيلَةِ وَإِثَارِ
 التَّغْضُّلِ وَتَرْكِ التَّعْيِيرِ
 وَالْإِفْضَالِ عَلَى غَيْرِ
 الْمُسْتَحَقِّ وَالْقَوْلِ
 بِالْحَقِّ وَإِنْ مَرَّ -
 وَالصَّمْتِ عَنِ الْبَاطِلِ
 وَإِنْ نَفَعَ وَاسْتَقْلَالِ
 الْخَيْرِ وَإِنْ كَثُرَ مِنْ
 قَوْلِي وَفِعْلِي وَإِسْتِكْثَارِ
 الشَّرِّ وَإِنْ قَلَّ مِنْ قَوْلِي
 وَفِعْلِي - وَاكْمِلْ ذَلِكَ
 لِي بِدَوَامِ الطَّاعَةِ
 وَلِزُومِ الْجَمَاعَةِ وَرَفْضِ

innovations, and act upon self-invented judgements. (8)

O Lord ! bless Mohammad and his Aal (family) and confer on me Thy most abundant sustenance when I grow old and infuse in me Thy most righteous strength when I be fatigued. And do not allow me to grow lazy so as to keep away from Thy worship, and do not let me be blind to Thy path nor allow me to indulge in what is contrary to Thy love. Nor join him who has seperated himself from Thee nor let me keep aloof from him who has joined unto Thee.

أَهْلَ الْبَدْعِ وَ مُسْتَعْمِلِي
الرَّأْيِ الْمُخْتَرَعِ - (٨)
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَأَلِهِ وَاجْعَلْ أَوْسَعَ
رِزْقِكَ عَلَيَّ إِذَا كَبُرْتُ
وَأَقْوَى قُوَّتِكَ فِيَّ إِذَا
فَضِهُتُ . وَلَا تَبْتَلِيَنِي
بِالْكَسَلِ عَنْ عِبَادَتِكَ .
وَلَا أَلْعَمَى عَنْ سَبِيلِكَ
وَلَا بِالْتَعَرُّضِ لِخِلَافِ
مَحَبَّتِكَ وَلَا مُجَامَعَةِ
مَنْ تَفَرَّقَ عَنْكَ . وَلَا
مُفَارَقَةِ مَنْ اجْتَمَعَ
إِلَيْكَ .

O Lord ! let me get strength from Thee in necessity, apply to Thee, in need, and humbly entreat Thee in poverty and do not let me be tempted to ask help of any other than Thee, when I am afflicted, nor to humbly entreat any other than Thee, when in need, nor to supplicate another besides Thee, when in fear, lest I should deserve thereby to be forsaken, rejected and despised by Thee, O most Merciful.

اللَّهُمَّ اجْعَلْنِي أَصُولَ
بِكَ عِنْدَ الْفُرُورَةِ
وَاسْأَلْكَ عِنْدَ الْحَاجَةِ -
وَاتَضَرَّعْ إِلَيْكَ عِنْدَ
الْمُسْكَنَةِ . وَلَا تَفْتِنَنِي
بِالِاسْتِعَانَةِ لِغَيْرِكَ إِذَا
اضْطَرَرْتُ . وَلَا بِالْخُضُوعِ
لِسُؤَالِ غَيْرِكَ إِذَا
افْتَقَرْتُ وَلَا بِالْتَضَرُّعِ
إِلَى مَنْ دُونَكَ إِذَا
رَهَبْتُ فَاسْتَخَيَّرْتُ بِذَلِكَ
خِذْلَانَكَ وَمَنْعَيْكَ
وَأَعْرَاضِي يَا أَرْحَمَ
الرَّاحِمِينَ -

O Lord ! Let what Satan induces into my heart, of desires, suspicion, and envy, be a cause for remembrance of Thy greatness, contemplation of Thy power, and become plans against Thy enemy : and let what he makes my tongue utter of indecent words, nonsense raving abuse, false evidence, backbiting of an absent true-believer, or reviling one who is present, and other things similar to these, be a speech in praise of Thee and an utterance of a eulogy to Thee, and

اللَّهُمَّ اجْعَلْ مَا يُلْقِي
الشَّيْطَانُ فِي رَوْعِي مِنْ
الْتَمَنِّي وَالتَّظَنِّي
وَالْحَسَدِ ذِكْرًا لِعَظَمَتِكَ
وَتَفَكُّرًا فِي قُدْرَتِكَ
وَقَدِيرًا عَلَى عَدُوِّكَ
وَمَا أَجْرِي عَلَى لِسَانِي
مِنْ لَفْظَةٍ فَحْشٍ أَوْ هَجْرٍ -
أَوْ شَتْمٍ عَرَضٍ - أَوْ شَهَادَةٍ
بَاطِلٍ - أَوْ اغْتِيَابٍ مَوْمِنٍ
غَائِبٍ - أَوْ سَبِّ حَاضِرٍ -
وَمَا أَشْبَهَ ذَلِكَ بِالْحَمْدِ
لَكَ - وَاغْرَأْ قَافِي الثَّنَاءِ

absorption in Thy glory, a thanks giving for Thy favours, an acknowledgement of Thy goodness and an enumeration of Thy blessings. (9)

O Lord ! bless Mohammad and his Aal (family) and do not let me be oppressed while Thou hast power toward off trouble from me, nor let me oppress others whilst Thou hast authority to restrain me, nor go astray whilst it is possible for Thee to guide me, nor grow poor whilst Thou hast power to prosper me, nor grow rebellious whilst my independance is from Thee.

عَلَيْكَ - وَذَهَابًا فِي
تَمَجِيدِكَ وَشُكْرًا لِنِعْمَتِكَ
وَاعْتِرَافًا بِإِحْسَانِكَ
وَإِحْصَاءَ لِمَنِّكَ - (٩)
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَالِهِ وَلَا أَظْلِمَنَّ وَأَنْتَ
مُطِيقٌ لِلدَّفْعِ عَنِّي - وَلَا
أَظْلِمَنَّ وَأَنْتَ الْقَادِرُ
عَلَى الْقَبْضِ مِنِّي - وَلَا
أَضِلَّنَّ وَقَدْ أَمَكَّنْتَكَ
هَدَايَتِي - وَلَا افْتَقِرَنَّ
وَمِنْ عِنْدِكَ وَسَعَى
وَلَا أَطْغَيْنَنَّ وَمِنْ مِندِكَ
وُجْدِي -

O Lord! seeking Thy forgiveness have I come, and at Thy pardon do I aim, and Thy forbearance do I long for, and in Thy kindness do I trust and I have not with me what would entitle me to Thy forgiveness, nor (is there) in my actions what would make me deserve Thy pardon; I have nothing save Thy grace when I pass judgment upon myself, therefore bless Mohammad and his Aal (family) and be kind upon me.

O Lord! make me speak with righteousness and suspire me

اللَّهُمَّ إِلَى مَغْفِرَتِكَ
وَفِدَتْ وَإِلَى عَفْوِكَ
قَصَدْتُ . وَإِلَى تَجَاوُزِكَ
اِسْتَقْتْتُ وَبِفَضْلِكَ وَثِقْتُ
وَلَيْسَ عِنْدِي مَا يُوْجِبُ
لِي مَغْفِرَتَكَ . وَلَا فِي
عَمَلِي مَا اسْتَحِقُّ بِهِ
عَفْوَكَ . وَمَا لِي بَعْدَ أَنْ
حَكَمْتُ عَلَى نَفْسِي بِمَا ذَكَرَ
الْأَفْضَلُكَ - فَصَلِّ عَلَى مُحَمَّدٍ
وَالِئِهِ وَتَفَضَّلْ عَلَيَّ .

اللَّهُمَّ وَأَنْطِقْنِي بِالْهَدْيِ
وَالْهَمْنِي التَّقْوَى .

with piety, and give me grace for what is most pure and employ me in what is most praise-worthy.

O Lord! make me walk the most exemplary path, and let me live and die believing in Thee. (10)

O Lord! bless Mohammad and his Aal (family) and bless me with frugality, let me be of the people of righteousness; and of the guides to worthy, and of the pious servants and grant me salvation at the last day and safety on the expected doomsday.

وَرَفِّقْنِي لَلَّتِي هِيَ
أَزْكَى . وَاسْتَعْمِلْنِي
بِمَا هُوَ أَرْضَى .

اللَّهُمَّ اسْلُكْ بِي الطَّرِيقَةَ
الْمُثَلَّى وَاجْعَلْنِي عَلَى
مِلَّتِكَ أَمُوتُ وَأَحْيَا . (١٠)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَالِئِهِ وَمَتَّعْنِي بِالْاِقْتِصَادِ
وَاجْعَلْنِي مِنْ أَهْلِ
السَّادَاتِ - وَمِنْ أَدْلَةِ
الرِّشَادِ - وَمِنْ صَالِحِي
الْعِبَادِ وَارْزُقْنِي فَوْزَ
الْمَعَادِ وَسَلَامَةَ الْمَرَضَادِ .

O Lord ! exact for Thyself from my soul whatever may purify it, and preserve those motives for my soul that may perfect it; for verily my soul is liable to come to ruin unless Thou preserve it.

O Lord ! Thou art my shelter if I grow sad and Thou art my resource if I am in need and unto Thee I cry for help, when deeply afflicted, and with Thee is recompense for what is lost, and reformation for what is corrupted and alteration for what Thou disapprovest.

Therefore, favour me with security before calamity and bounty

اللَّهُمَّ خذْ لِنَفْسِكَ مِنْ
نَفْسِي مَا تَخْلِصُهَا - وَأَبْقِ
لِنَفْسِي مِنْ نَفْسِي مَا
يُصَلِّحُهَا فَإِنَّ نَفْسِي هَالِكَةٌ
أَوْ تَعْمَى -

اللَّهُمَّ أَنْتَ عَدَّتِي
أَنْ حَزَنْتُ - وَأَنْتَ
مُنْتَجِعِي أَنْ حُرِمْتُ -
وَبِكَ اسْتِغَاثَتِي أَنْ
كَرِهْتُ - وَعِنْدَكَ مِمَّا
خَاتَ خَلْفًا - وَإِلَيْكَ فَسَدُ
صَالِحٍ - وَفِيمَا أَنْكَرْتُ
تَغْيِيرٍ فَأَمِّنْ عَلَى قَبْلِ

before begging (for it)
and right direction be-
fore error and spare me
from bearing the unplea-
sant doing of Thy
creatures and grant me
peace on the day of
resurrection and favour
me with handsome gui-
dance. (11)

O Lord ! bless
Mohammad and his Aal
(family) and ward off
evil from me with Thy
grace and nourish me
with Thy blessing and
reform me with Thy
graciousness and cure
with Thy goodness and
hide me in the shelter
of Thy mercy and clo-
the me with Thy appro-

اِبْلَاءٍ بِالْعَافِيَةِ وَقَبْلِ
الطَّلَبِ بِالتَّجْدَةِ وَقَبْلِ
الضَّلَالِ بِالرِّشَادِ -
وَكَفْنِي مَوْنَةَ مَعْرَةِ
الْعِبَادِ وَهَبْ لِي أَمْنًا
يَوْمَ الْمَعَادِ وَأَمْنَهُنِي
حَسَنَ الْإِشَادِ - (11)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَالِئِهِ وَادْرَأْ عَنِّي
بِطُغْيَ وَاغْذِنِي بِبِنْعَمَتِكَ
وَأَصْلِحْنِي بِكَرَمِكَ -
وَدَاوِنِي بِصُنْعِكَ -

bation, and help me when matters grow difficult about me (to choose) the most righteous of them and when actions become dubious, (to select) the purest of them and when the creeds conflict (to adopt) the most praiseworthy of them. (12)

O Lord ! bless Mohammad and his Aal (family) and crown me with sufficiency and adorn me with the grace of Thy love and grant me true guidance and do not try me with prosperity and confer on me the beauty of

وَأَظْلِمْنِي فِي ذَرَاكَ -
وَجَلَّلْنِي بِرِضَاكَ -
وَوَفَّقْنِي إِذَا اشْتَكَلَتْ
عَلَيَّ الْأُمُورُ لِأَهْدَاها
وَإِذَا تَشَابَهَتْ الْأَعْمَالُ
لِأَزْكَاهَا وَإِذَا تَنَاقَضَتْ
الْمِلَلُ لِأَرْضَاهَا - (١٢)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَالِئِهِ وَتَوَجَّنِي بِالْكَفَايَةِ
وَسَمِّنِي بِحَسَنِ الْوَلَايَةِ -
وَهَبْ لِي صِدْقَ الْهُدَايَةِ -
وَلَا تَفْتِنَنِي بِالسَّعَةِ -
وَأَمْنَهُنِي بِحَسَنِ الدَّعَةِ -

comfort and do not make my life a succession of trials and do not reject my prayer with repulsion ; for do not recognise any as Thy rival, and do not call upon any as Thy equal. (13)

O Lord ! bless Mohammad and his Aal (family) and restrain me from extravagance and preserve my subsistence from waste and increase my possession by giving blessing therein and let me walk along the path of benevolence ; in whatever I spend my (wealth). (14)

وَلَا تَجْعَلْ عَيْشِي كَدًّا
كَدًّا . وَلَا تُرَدِّدْ دُعَائِي
عَلَيَّ رَدًّا - فَإِنِّي لَا أَجْعَلُ
لَكَ ضِدًّا - وَلَا أَدْعُو
مَعَكَ نِدًّا - (١٣)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَالِئِهِ وَأَمْنَعْنِي مِنَ
السَّرَفِ - وَحَصِّنْ رِزْقِي
مِنَ التَّلْفِ - وَوَفِّرْ مَلَكَتِي
بِالْبَرَكَةِ فِيهِ - وَأَصِبْ بِي
سَبِيلَ الْهُدَايَةِ لِلْبِرِّ فِيمَا
أَنْفَقُ مِنْهُ - (١٤)

O Lord ! bless
Mohammad and his Aal
 (family) and spare me
 the pain of earning,
 and give me livelihood
 without measure so that
 search (after it) may
 not take me away from
 Thy worship, and I
 may not have to bear
 the evil consequences of
 earning (wealth) by
 unfair means.

O Lord ! therefore
 grant me by Thy power
 what I desire and pro-
 tect me with Thy glo-
 ry from what I fear. (15)

O Lord ! bless
Mohammad and his Aal
 (family) and guard my
 honour with prosperity
 and do not disgrace my

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ وَارْزُقْنِي مَوْلَاةً
 الْاِقْتِسَابِ . وَارْزُقْنِي
 مِنْ غَيْرِ احْتِسَابٍ - فَلَا
 اشْتَغَلُ عَنْ عِبَادَتِكَ
 بِالطَّلَبِ وَلَا اَحْمِلُ اِمْرًا
 تَبِعَاتِ الْمَكْسَبِ -

اللَّهُمَّ فَاطِلْبِنِي بِقُدْرَتِكَ
 مَا اَطْلُبُ وَاجِرْنِي بِعِزَّتِكَ
 مِمَّا اَرْهَبُ - (١٥)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ وَصْنِ وَجْهِ
 بِالْاِسَارِ - وَلَا تَبْتَذِلْ

dignity with poverty
 lest I beg of those who
 receive their living from
 Thee, and ask favour
 of the wicked and the
 tempted, thereby, to
 praise him who giveth
 me and fall into dis-
 paraging him who
 denieth me, while,
 Thou art above all of
 them master of bounty
 and refusal. (16)

O Lord ! bless
Mohammad and his Aal
 (family) and give me
 accuracy in worship and
 happiness in piety and
 knowledge in practice
 and chastity in bene-
 ficence.

جَاهِي بِالْاِقْتَارِ - فَاسْتَرْزُقْ
 اَهْلَ رِزْقِكَ وَاسْتَغْطِي
 شَرَّارَ خَلْقِكَ فَافْتَتِنْ
 بِحَمْدِ مَنْ اَعْطَانِي - وَابْتَلِي
 بِذَمِّ مَنْ مَنَعَنِي وَانْتَ
 مِنْ دُونِهِمْ وَلِيَّ الْاَعْطَاءِ
 وَالْمَنْعِ - (١٦)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ وَارْزُقْنِي صِحَّةً
 فِي عِبَادَةٍ - وَفِرَاقًا فِي
 زَهَادَةٍ - وَعِلْمًا فِي
 اسْتِعْمَالٍ وَوَرَعًا فِي
 اِحْصَالٍ -

O Lord! Let my term of existence end with Thy pardon, verify my conduct in expecting Thy mercy and make it easy for me to win Thy approbation and let in all circumstances my action be good. (17)

O Lord! bless Mohammad and his Aal (family) and remind me to adore Thee in times of neglect and employ me in serving Thee in days of leisure (intermission) and indicate for me an easy path to Thy love so that I may obtain the good of this world and hereafter. (18)

اللَّهُمَّ اخْتِمْ بِعَفْوِكَ
أَجَلِي وَحَقِّقْ فِي رِجَائِي
رَحْمَتَكَ أَمْلِي - وَسَهِّلْ
إِلَى بُلُوغِ رِضَاكَ سَبِيلِي -
وَحَسِّنْ فِي جَمِيعِ
أَحْوَالِي عَمَلِي - (١٧)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَنَبِّهْنِي لِذِكْرِكَ
فِي أَوْقَاتِ الْغَفْلَةِ -
وَاسْتَعْمِلْنِي بِطَاعَتِكَ فِي
أَيَّامِ الْمَهَلَةِ وَأَنْوِجْ لِي
إِلَى مُكَحَّبَتِكَ سَبِيلًا -
سَهْلَةً أَكْمِلُ لِي بِهَا خَيْرَ
الدُّنْيَا وَالْآخِرَةِ - (١٨)

O Lord! bless Mohammad and his Aal (family) more than thou didst bless any of Thy creature before him, and more than Thou wilt bless anyone after him and give us that which is good in this world and the next, and graciously, protect me from torment of the fire (of Hell). (19)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ كَأَفْضَلِ مَا صَلَّيْتَ
عَلَى أَحَدٍ مِنْ خَلْقِكَ قَبْلَهُ
وَأَنْتَ مُصَلِّ عَلَى أَحَدٍ
بَعْدَهُ وَآتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنِّي بِرَحْمَتِكَ عَذَابَ
النَّارِ - (١٩)